

Mr. Hodgson.

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FRIENDLY ADMONITION

T O A

J E W.

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A
W O R D
OF
FRIENDLY ADMONITION
TO A
J E W.

PERMIT a fellow-sinner, though a poor despised Gentile, from a sincere regard to your present and eternal happiness, to engage your attention for a few moments, to a subject, which, from the natural enmity of the human heart, and the prejudice of education, you have hitherto been taught to despise and neglect; I mean, the scripture evidences to the Messiahship of that blessed Jesus who came from heaven

“to raise up the tribes of Jacob, to restore the preserved of Israel, and to give light to the Gentiles, that he might be the Salvation of all the ends of the Earth.” Isaiah xlix. 6. May that eternal Jehovah, who at first commanded the light to shine out of darkness, shine on your heart --- dispel your prejudices --- and attend this humble effort with an effectual blessing to your soul. With a view to this, let me,

First, Refer you to some of those self-evident prophecies respecting the Messiah, which have had the most circumstantial accomplishment in the Lord Jesus Christ.

I. Of his Incarnation—Isaiah vii. 14. “Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel,” (i. e. God with us)—Isaiah ix. 6. “For unto us a Child is born, unto us a Son is given, and the Government shall be upon

upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isaiah xl. 3, 4, 5. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert an highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Micah v. 2. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been of old, from everlasting."

2. Of the circumstances under
 B 3 which

which Messiah should be born; and surely the Prophet Isaiah had a very different view of them, from what you have been taught to expect, when he said, Chap. liii. 2, 3. "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him. He was despised, and we esteemed him not."—Had Isaiah been on earth when Messiah came, he could not have described the circumstances under which he appeared, more minutely.

3. Of the great and glorious ends for which Messiah was manifested in our nature.—Daniel ix. 24. "Seventy weeks are determined upon my

my people and upon the holy city, to finish transgression, and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Zech. xiii.

7. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones."

Isaiah xlii. 21. "The LORD is well pleased for his righteousness' sake: He will magnify the law, and make it honourable."

4. Of the blessings resulting to mankind from Messiah's appearance in the flesh — Isaiah xxv. 6, 7, 8. "And in this mountain shall the LORD of Hosts make unto all people a feast of fat things, a feast of wines on the lees well refined. And he

he shall destroy on this mountain the face of the covering cast over all people, and the veil that is spread over all nations. And he shall swallow up death in victory; and the LORD GOD shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it." Isaiah xxxv. 5, 6. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing."

5. Of Messiah's Crucifixion, Resurrection, Ascension and Session, at his Father's right hand—Psalm xx. 7, 8, 16. "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him; let him deliver him, seeing he delighted in him.
For

For dogs have compassed me about : the assembly of the wicked have enclosed me : *they pierced my hands and my feet.*" Psalm xvi. 9, 10. " Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell (i. e. the place of the dead), neither wilt thou suffer thine holy one to see corruption." Psalm xlvii. 5, 6, 7. " God is gone up with a shout, the LORD with the sound of a trumpet. Sing praises unto God, sing praises : sing praises unto our King, sing praises. For GOD is the King of all the earth : sing ye praises with understanding." Psalm lxviii. 18. " Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men : yea, for the rebellious also, that the LORD God might dwell among them." Psalm ii. 6. " Yet have I set my King upon my holy hill of Zion." Psalm lxxii.

lxxii. 17. "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: All nations shall call him blessed." Isaiah ix. 7. "Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even for ever." Should the Lord be pleased to illuminate your mind while you read the above scriptures, surely you cannot but see that they have all been minutely fulfilled in that blessed Jesus whom we worship. Suffer me,

Secondly, To adduce the testimonies of those who had the best means of informing themselves of the true character of Jesus, and of his conduct while he dwelt on earth; I mean his disciples and followers. I am aware
you

you will object to their evidence ; but allow me to ask, on what grounds ? Will you say, that they were impostors, and had an end to answer in imposing on our credulity ? I ask, what sinister end could they propose to themselves ? Was there any thing so alluring in poverty, reproach, persecution, imprisonment and death, to tempt them to invent a falsehood, when such were the rewards they had to expect from men for their fidelity to their divine master and his cause ? Yet we see that they loved not their lives : for his sake, they were tortured, and would not accept of deliverance, that they might receive a better resurrection. Will you assert that they were fools and madmen ? A reference to their writings is a sufficient answer to so empty a cavil. Should you continue deaf to the testimony of Christ's faithful followers and friends, let me
intreat

intreat you to listen to the witness of his enemies; and in this cause, we will admit even the evidence of Judas; for his character, vile as it is, witnesses to the spotless innocence of the meek Messiah. Whence arose that compunction which filled his tortured breast, and precipitated him into the horrid crime of self-murder? Was it because he had given up an impostor into the hands of his enemies? No; that which stung his guilty soul was, that he had betrayed the innocent blood of his Lord and Master.—Let me, to the testimony of Judas, subjoin that of Caiaphas, who, being High Priest the year in which Messiah was cut off, said, by the spirit of prophecy to the Sanhedrim, “Ye know nothing at all, nor consider that it is expedient for us, *that one man die for the people, and that the whole nation perish not*: Nor ought we to forget the testimony

mony of Pilate, who sat in judgment on Jesus; for though he delivered up the innocent sufferer to a cruel and unmerited death, to gratify the Jews, he was constrained repeatedly to testify, that he found no fault in him. Permit me,

Thirdly, To notice the miraculous preservation of the Gospel of Jesus to the present day; for surely, it may be considered as a standing miracle, if we reflect,

1. On the opposition which it has had to encounter and overcome, from the unbelieving hearts of men, and the rage of Jewish and Heathenish opposers: yet it has prevailed over all, and is still prevailing. May its benign influences, by the blessing of the Holy Spirit, spread far and wide! till all the kingdoms of the earth become the kingdom of our God and of his Christ, and the saving knowledge of Emanuel's
C name

name cover the earth as the waters do the channels of the great deep, even until that ancient prophecy be fulfilled, (Psalm lxxii. 8.) "He shall have dominion from sea to sea, and from the river to the ends of the earth."—In the view of this, how did David rejoice in spirit, when he said, Psalm cx. 1, 2, 3, "The LORD said unto my LORD, sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness; from the womb of the morning thou hast the dew of thy youth."

2. If we view the instruments by whom the Gospel was at first, and is now generally preached; to the eye of carnal reason, it was utterly unlikely that a few illiterate fishermen

men should be the means of setting up a spiritual kingdom in the world, which all the combined powers of men and devils cannot overturn.— Yet, such is the fact—and we have still the Gospel treasure in earthen vessels, that the excellency of the power may (manifestly) be of God, and not of man.

3. If we consider the awful visitations of GOD upon the persecutors and opposers of the Gospel and people of Christ, what affecting examples are exhibited in the history of your nation, and in that of the Romans, to prove, that none ever did, or shall, harden their hearts against Jesus, and prosper !

4. How evidently was the hand of GOD's vengeance displayed against those pretended Christs, who, as the Lord Jesus had predicted, assumed that sacred character, after his ascension into Heaven. One of the most

remarkable of those was Barchohab, called the Son of the Star, to whom not only the common people of the Jews, but even some of the Rabbins joined themselves, and aided him against the Romans, until he and many others miserably perished, about forty years after the destruction of Jerusalem. After him another impostor, named Bencozbi, arose, for whom the Jews that remained built a city called Bitter, and took this pretended Christ to be their King; but the Emperor Adrian having conquered that city, took the unhappy deceiver, and beheaded him: In the reign of Theodosius the Second, one Moses, of Crete, acted the same part; and so deluded were many of the Jews, that at his command they threw themselves from the top of a promontory into the sea: at length the Jews, seeing themselves deceived, sought to take him; but
 he

he escaped out of their hands. In the year 1135, one David Abroi, or David el. David, gave out that he was the Messiah. The King of Persia laid hold on him; but he found means to escape from his confinement. At length the Jews, to prevent the ruin which threatened them on his account, made him a grand entertainment, and, when he was stupified with drink, cut off his head, and presented it to the King. We read also of one called the King of Thabor, who set himself up as the Christ, for which Charles the Fifth caused him to be seized and burned alive; and Maimonides mentions four pretended Christs who sprang up in France and Spain.—Allow me,

Fourthly, To assert, that the melancholy condition to which your nation is reduced, affords us all the proof which fact can give, that the true Messiah hath appeared—Have

we not in your affecting circumstances the most infallible evidence that Hosea wrote under the influence of the prophetic spirit, when he said (long before the event obtained) Chapter iii. verse 4, "That the children of Israel should abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Why do we see you as a people in this miserable state—your civil and ecclesiastical polity overthrown, your city and temple destroyed, and you, like poor outcasts, scattered over the face of the habitable globe? Is it not—alas for you! because ye knew not the day of your visitation—is it not a confirmation of that striking prophecy respecting the Messiah which dying Jacob spake, when he said, Gen. xlix. 10. "The Sceptre shall not depart from Judah,

Judah, nor a law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be."*

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* "Of this illustrious Prophecy, uttered near eighteen hundred years before the birth of Christ, civil history may be considered as the best commentary. We find that the Sceptre did (not actually depart, but) begin to depart from Judah, or verge towards a departure, within little more than half a century prior to the nativity of Jesus, when Jerusalem was besieged and taken by Pompey: and Aristobulus II. then King of Judea, was sent prisoner to Rome.—As the manifestation of God in our nature drew nearer, the symptoms of the departing Sceptre grew still more visible. The successive expeditions of Gabinus, Crassus, and Cassius, against this devoted people, contributed to prepare the way for the fulfilment of Jacob's prediction, and
in

My soul rejoiceth in a believing hope, that the day is not far remote,
in

in fact proclaimed that Shiloh would soon appear."

"The Sceptre, however, was not hitherto departed from Judah: their civil power and independency, though checked, was not extinguished. They were still governed by Magistrates of their own; and even treated on various occasions, not as dependants, but as friends and allies of the Roman state.

"A few years after, when Herod (flatteringly surnamed the Great), a native of Edom, was appointed Tetrarch, and soon after King of Judea, chiefly through his interest with Mark Antony, the prophecy drew nearer to its accomplishment. But, though the throne was now for the first time filled by a foreigner; yet that foreigner was a professor of Judaism. Herod revered,

or

in which the nations that have long
 sat in Popish, Mahometan and Pa-
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or affected to revere, the Mosaic institutions: and even rebuilt the Temple at a vast expence. The subordinate Magistracy, also, consisted of Jews: as did the Sanhedrim, which was their highest court of judicature. The Sceptre, though departing fast, was not entirely gone from Judah ere Shiloh came, Christ was born towards the close of this Herod's reign: i.e. while the political and ecclesiastical state of Judea were subsisting. Herod, indeed, was in some sense tributary to the Roman Empire; but the Jews for the most part were in full possession of their civil and religious rights.

“When Jesus was about twelve years of age, the Sceptre totally departed from Judah. For Herod (who died while he was yet an infant) was succeeded by his son, Archelus, who, after reigning about ten years, was deposed
 and

gan darkness, shall arise, and come to the brightness of our Shiloh; and in which, agreeable to the prophecy of Hosea, Chap. iii. 5. "The children

and banished by the Emperor Augustus. From thenceforward the tribe of Judah, which had been so long famed for its dignity and pre-eminence, was reduced to a Roman Province, and became an appendage to the Empire. Quirinus, Prefect of Syria, was commissioned to take possession of it in the Emperor's name; and Coponius, a Roman Knight, was sent to preside over it. Thus did the Sceptre depart from Judah, and a lawgiver from between his feet. Augustus drove the nail to the head; and Titus clinched it, within forty years after the Lord's Crucifixion: when the City and Temple were utterly destroyed, and those of the Jews, who escaped immediate death, were sold for slaves into every part of the known world."

• See Toplady on Gen. xlix. 10.

dren of Israel shall return, and seek the LORD their GOD, and DAVID (i. e. the beloved) their KING ; and shall fear the LORD, and his goodness in the latter days." God grant that Jew and Gentile may speedily join, with one heart and voice, in that universal song of the redeemed, " Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and blessing, for ever and ever." *Amen.*

So prays

Your unknown,

But sincere Friend.

March 21, 1796.

L. A. K.

H Y M N.

BY DR. WATTS.

NOT all the blood of beasts
On Jewish altars slain, [peace,
Could give the guilty conscience
Or wash away the stain :

But Christ, the heav'nly Lamb,
Takes all our sins away ;
A sacrifice of nobler name,
And richer blood than they.

My Faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burdens thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

Believing, we rejoice
To see the curse remove ; [voice,
We bless the Lamb, with chearful
And sing his bleeding love.

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